

Thi saa har Gud elsket
Verden, at han gav sin
Søn, den enbaarne, for at
hver den som tror paa
ham, ikke skal fortapes,
men have evigt Liv.

HYR DEN

“JEG ER DEN GODE HYRDE.” — Joh. 10, 11.

Den som tror paa
bliver ikke dømt; den
ikke tror, er allerede d
fordi han ikke har t
paa Guds enbaarne S
Navn.

Haugen, Rev. A. K.
mar42

16de aargang.

Winnipeg, Manitoba, Første Nr. i Februar, 1940

Nr. 3

FØRSTE SØNDAG I FASTE.

Læs Evang. Luk. 10, 17—20

O. J. Marken.

“De sytti kom tilbake med stor
glæde.”

Disse mænd sendte Jesus foran sig til hver by og hvert sted han selv skulde komme. De skulde være høstfolk paa Guds store høstaker; for høsten var stor, men arbeiderne faa. Det var ingen behagelig og let gjerning de blev utsendt til; ei heller var den uten stor fare for dem. “Jeg sender eder som lam midt iblandt ulve,” sier Jesus til dem. De har en mægtig fiende at gaa imøte, men de skulde ikke være bange. “Jeg har git dere skagt til at træde paa slanger og skorpioner og over al fiendens vælde, og ingen ting skal skade dere.”

Paa sin reise har de sytti erfaret sandheten av Jesu løfter, og de kom tilbake med glæde. Men mon der ikke i deres glæde var blandet en hvis selvros og selvtilfredshet? Mon ikke denne beretning er skrevet os prædikanter til lærdom. Naar vi gaar ut i Herrens høstarbeide for at frelse syndere, for at føre dem fra satan til Gud, saa er vi saa let fristet til to ting, enten til selvros eller motløshet. Gaar arbeidet bra, saa det ser ut som om mange kommer til vækkelse og omvendelse, saa er prædikanten fristet til at tænke lit mer om sig selv end han bør tænke. Ta endog en begavet gudsords forkynner har den gamle Adam at dras med. Hovmodsdjevelen er en av de “syv djeve,” som maa nedstyrttes, og det endog fra en begavet omvendelses prædikants “himmel,” om han som præker for andre, ikke selv skal bli hovmodig og gaa fortaapt.

Men motløshet hos en arbeider paa Guds høstaker er ogsaa en “djevel.” Kanske motløsheten er en av de “små ræve som fordærver vingaarden.” Hois. 2, 15? Hvilken ærlig høstarbeider har ikke følt noget av motløshetens tærende gravrust, som vil hindre en i arbeidet? Da er det godt at mindes Pauli ord: “Men la os gjøre det gode og ikke bli trøtte; ti vi skal høste i sin tid, saafremt vi ikke gaar trøst.” Gal. 6, 9. Naar en har forsøkt med ærlig hu at arbeide paa sin herres høstaker i mange aar og set lite synlig frukt av sit stræv, saa fristes en nok til i motløshet at gi op. Selvbefriedelse, som er nok desværre altforvel grundet, vil saa gjerne kaste mørkets skygger ind over ens fortid, og glæden blir nok ikke stor.

Men som det er med dem som har faat det som sin livsgjerning at arbeide paa Guds høstaker, saa er det, men saa er det vel ogsaa med den enkelte kristen. Sommetider synes det at gaa bra med “at forarbeide sin frelse.” Ens salighets fiender, baade satan, verden og ens eget kjød, maa vike i Jesu navn. Da fylles hjertet med glæde. Men ret som det er erfarer man at den onde frister er der igjen, og i en ubevoktet stund har fienden faat en til at snuble, ja endog falde i fristelsen, da vet man ingen anden utvei end at gaa til Gud og bede:

“Naar til mig den onde frister
falsk og full av løgn sig lister,
for at føre mig i fald.
Hjælp, aa hjælp mig frelse kjære
sverd at bruke, skjold at bære,
saa jeg ikke segne skal.”

Den kristne har dog den største av alle goder at glæde sig over, nemlig at deres navn er opskrevet i himlen. De er optegnet i Guds bok alle som har faat barnet hos Gud og er arvinger til det evige liv.

Bugge sier: “**Barneglæden** over den personlige frelse bør gaa over **tjenerglæden** over utrustningens rikeste gaver.

Maatte vi, kjære læser, i denne hellige fastetid, dra os til minde Jesu frygtelige kamp mot mørkets fyrste, saa du og jeg og alle mennesker kan faa vore navne opskrevne i himlen. Amen.

DEN VESLE FLYKTNINGEN

(Fortsættes)

Paa gaten snek han seg saa tett ind til husveggen som han kunde. Han hadde faatt saa mange slag og puff av slemme gutter og ufølsomme voksne. Jødeslyngel hadde man ropt etter ham baade titt og ofte.

“Max,” sa man til ham, “du behøver ikke være redd, her vil ingen slaa eller sparke deg. Pass deg bare for trafikken paa gatene, saa hender det deg ikke noe vondt.”

“Er det slik her i Sverige,” sa han og saa seg med forundrede øyne omkring paa gatelivet.

Max' foreldre hadde sendt sine portretter og dem hadde pleiemoren satt paa nattbordet ved Max' seng i noen vakre rammer. Da han fikk se billedene, straalte han opp, og da pleiemoren saa bort, snudde han seg hastig og kysset billedene. Saa satte han dem fort ned paa bordet igjen. Der var ogsaa en liten vase med blomster paa nattbordet og to lys i vakre små sølvstaker. En liten jødisk bønnebok manglet heller ikke.

“Er den min?” hvisket Max, likesom, redd.

Første kvelden hørte pleiemoren hvordan han graat og graat. Hun gikk ind og prøvet at berolige ham. Mens hun satt ved sengen hans, laa han stille og tørket taarene, men saa snart hun gikk igjen, hørte hun ham graate saa sengen ristet.

“Max,” hvisket hun, idet hun igjen gikk bort til sengen hans, “skal vi ikke be sammen? Det vet du jo at Gud lever og ser til alle bedrøvede for at hjelpe dem?”

Pleiemoren ba Fader vor. Gutten ble roligere. Saa ba hun Herren vel-signere oss og bevare oss, — disse to bønnene som i aartusen har trøstet og lettet tunge hjerter.

“Er det slik dere ber?” hvisket han forundret. “Naar vi nu har bedt sammen, kanskje du vil be en bønn ale-ne?”

“Faar jeg lov at tænde lysene da?”

“Javisst, og her er bønneboken din,” sa pleiemoren og rakte ham den. Saa gikk hun ind til seg selv igjen. Men gjennom dørsprekken saa hun hvordan gutten tok paa seg den lille svarte luen som fromme jøder bærer naar de ber, for — sier de — for Jehovas aasyn har man ikke lov at træde med udekket hode. Han læste i boken med halvsyngende stemme den hebraiske bønne. Saa kysset han fars og mors billede, laa en stund og saa ind i flammen av lysene og saa slukket han dem. Men snart overvældet graaten ham igjen, og ikke sov han den natten og heller ikke den næste.

Men med kjærlighet og taalmodighet med sorgen hans gikk det litt om senn bedre, og saa levte han seg ind i den svenske familien og i Stockholms by.

Saa skulle han gaa paa skolen da. Hans lærer var en munter, varm-hjertet og rakrygget mand, og da gutten kom ind i klassen, reiste alle barna seg og sa “velkommen!” Det gjorde godt i Max' hjerte. “Velkommen!” det ordet hadde han nok saknet saa altfor meget, og da han skrev dette til far og mor, svarte de at de maatte graate av glæde, at det virkelig var noen som ville dem vel.

Max var flittig paa skolen og han kunde snart klare seg noksaa bra. Men — aa saa han længtet etter far og mor! Og hvordan længtet de ikke efter gutten sin der de satt i hjembyen i daglig angst for at bli bragt i konsentrasjonsleir hvor far for-

resten allerede hadde vært, men var blitt serdt syk hjem!

Hver dag skrev de til hverandre, hver dag ba de sine bønner. Og saa begynte Max saa smaat at fortelle—

“Tænk,” sa han, “det fins snilde mennesker ogsaa! Dengang de brænte synagogene og vi jøder ikke fikk kjøpe mat eller noe andet paa 10 dager, snek folk vi kjente seg til oss. En kom med en hel gaas, tænk! En kom med smør, en med mel som vi kunde bake litt av, og vi spiste og ble mette av meget mindre end vi ellers pleiet kjøpe — bestefar sa at Gud velsignet maten. Melk fikk vi av portnerkonen vor. Hun var ellers saa barsk, men naa sa hun at rett skal være rett, dere har ikke gjort noe vondt og leien har dere betalt ordentlig, saa hvorfor skal man nekte dere mat? Det er det ingen resong i.” Og hun snøt seg i forkledet for lommestørkle brukte hun ikke. Og saa graat hun. Max saa paa pleiemoren sin. “Dere er ogsaa snilde som tok imot meg som dere slett ikke kjente.”

“Du vet jo det at man skal gjøre mot andre som vi vil at andre skal gjøre mot oss! Det staar i vores begges bibel, men du vet kanskje ikke at til oss er det sagt at vi skal elske til og med vore uvenner og handle godt mot alle.”

“Hør,” — Max saa spørrende ut — “faar jeg spørre om en ting uten at du blir sint paa meg?”

“Naturligvis!”

“Jeg skjønner nok at dere ikke er rike, men betaler noen for alt jeg koster dere?”

“Aa, den betalingen faar vi nok av Gud en gang. Men vi gjør det fordi vi vil deg vel og holder av deg —”

“Holder av meg — er det sant? Jeg som er jøde —”

“Gjør det noen forskjell da? Vet du at Jesus fra Nazaret var jøde, han som kalles Kristus og er hele verdens frelser?”

Max sa ikke mer. Men aldri glemte han det svaret.

Ute fra kjøkkenet hørtes latter og prat. Det var Max og Linnea, piken i huset. Hun var ung og pen, men det beste ved henne var hendes varme hjerte som hun prøvde at bøye i lydigheit mot Gud. Hun tok seg av Max og ga ham glæde og munterhet og lykken ved at føle seg vernet om. Begge var gla i at synge, de sang svenske og tyske sanger om hverandre. Ikke før kom Max ind ad døren før han ropte: Linnea — hvor er Linnea!

— Om sommeren bodde man paa landet. Max hadde faatt en liten hageflekk og der dyrket han salat og andre grønnsaker og midt i hagen tronet en veldig solsikke — det hadde Mutti i Tyskland og han vært enige om var saa vakkert.

Max laa i hagen og tenkte — Tænk om Vati og Mutti hadde vært her, hvor lykelige skulle vi ikke ha vært! Her kunde man gaa omkring og glæde seg og aldri være redd for at noen skulle gjøre oss vondt slik som naar de slo Vati i konsentrasjonsleiren —

Han syntes nesten han hadde dem hos seg. Han klappet dem og ga dem alt mulig godt — han skulle hjelpe dem bort — aa om de bare hadde eid litt mere — om de hadde hatt en seks tusen saa hadde de kunnet komme til England — han skulle spare og hjelpe. Far og mor, han skulle gjerne dødd for aa hjelpe dem.

Imens tændte han sine lys, satte paa seg luen og ba til vor og Israels Gud — “Gode Gud, hjælp Vati og Mutti og oss alle.”

Dersom jeg kan gjøre en god liten gjerning for at avhjelpe nogens nød, saa et betyngtet hjerte kan bli lettet, vil jeg gjøre det. — Dersom jeg kan skrive en liten linje som kan bringe lidt glædens solskin til et fattig hjerte, vil jeg skrive den.

GAA!

Lærerinden ved den skole hvor jeg først begyndte som lærer, sa en dag: “Føderaadsmannen paa L_____ har ligget syk en tid, og det er ingen som besøker ham.” Jeg kjendte det som en opfordring. Men jeg gruet mig, for det var noget jeg ikke var vant med. “Det er ingen som besøker ham.” Jeg fik ikke fred for dette, og saa vaaget jeg meg iveri. Jeg kunde jo altid synge en salme, læse et ord og be en bøn. Jeg kom dit, sang og læste litt, og manden blev saa glad; det var som han slukte hvert ord. Før jeg gik, falt det meg ind at spørre om han ikke ville at presten skulde komme, saa han kunde faa sakramentet. “Jo,” sa han, “jeg har stundet paa det, men sønnen min har det saa travelt med bestene at han har ikke tid til at reise efter presten.” Jeg sendte bud til presten, saa han kom næste dag. Dagen efter døde den gamle. —

Manden hadde en gammel kvinde som holdt hus for ham. Hun gik for at være “lite begavet.” Denne kvinde fulgte levende med i det som blev talt og læst, det var som hun hørte evangeliet for første gang. Hendes ansikt lyste av glæde. Jeg tænkte ikke noget større over dette med det samme, og sa vist heller ikke noget særskilt til hende. Men inden en uke var hun ogsaa død. Da stod hendes billede tydelig for meg, med det graa haar, det trøtte ansikt, og det vakre lyse smil, som et solstreif en høstkveld.

Sykdom skaper grobun for sjælesorg. Mange syke stunder paa at nogen skal komme med aandelig hjælp og retledning, men de venter ofte forgjeves. Aa sitte ved sengen til en syk og gammel, hører ikke til det som ruver. Men det at tale med den enkelte syke er kanskje en vanskeligere og finere kunst end at staa paa talerstolen i en stor forsamling—. Det trænges visdom, takt og menneskekundskap, og en er let ræd for at være skikket. Men gaar en i Jesu navn, og ber Gud om hjelp, angrer en aldrig paa at en gikk.

Kanske nogen syk ligger og venter. Da gjælder det: Gaa!

H. i. “Menighetsblad for Gudbrandsdalen.”

Insendt ved en ven av “Hynden.”

SWIFT CURRENT, SASK.

Dødsfald.

Den 6te januar døde Martin P. Krislock stille og rolig i troen paa sin frelse. Nytaarsdag var det gudstjeneste i hans hjem, ingen kunde ane at hans dage var omme. Den tid jeg har kjendt ham, har han holdt sig fast ved Guds ord, som en ringe, men ønsket at bli frest av naade.

Vor prest Ole J. Marken forrettet her i byen, men begravelsen blev i Trefoldighet's menighet syd av Pen-nant og pastor Knutson forrettet der.

Krislock har tilhørt den menighet og var en av grundlæggerne og har et av sine barn begravet ogsaa der. Dødsarsaken var slag.

I 30 aar har Krislock vært her-rundt. Var vel kjendt i byen og ute paa landet her omkring. Mr. Krislock var født i Trondheim, Norge den 30te dec. 1861 og kom til Minnesota, U.S.A. 1881, men bosatte sig i Velva, N. D. 1910 emegrerte han til Canada, og satlet 14 mil nord av Webb, Sask. I 1923 fluttet han til Swift Current og boede her til sin død. Hans hustru overlever ham og tre døtre og en søn, Nels Krislock Hazlet, Sask. Mrs. John Christian-son, Swift Current, og Sigurd Anton-son, New Westminster, B. C. og Mrs. Steve Aslackson, Pennant, Sask. To søstre og en bror i Norge, en bror i Velva, N. D. Syv barnebarn og en barnebarnsbarn. Velsignet være hans minde. —G.

HYRDEN

Organ of The Norwegian Lutheran Church of Canada.
Rev. H. L. Urness, Editor,
Bulyea, Sask.

Published semi-monthly. Subscription price:
One copy, one year 50 Cents.

All communications that concern the editorial department, and news items, should be sent to the Editor.

All money for the paper, and change of address, kindly send to

Mr. Josef B. Haave,
Luther Seminary, Saskatoon, Sask.

Entered as second class matter at the Post Office at Winnipeg, Manitoba.

Printed by the
RUNDSCHAU PUBLISHING HOUSE,
Winnipeg, Man.

Minde-gaven. I dette nummer begynder fortegnelse over de som har ydet til Bibelskolen i Outlook, Sask., til minde om avdøde Konsul P. M. Henriks og Oskar C. Berg. Tanken faar mer og mer tilslutning. Det lider mot slutten av skoleaaret ta derfor fat straks med innsamlingen. Det er jo en frivillig sak. Pengene sendes til pastor G. J. Ostrem Preeceville, Sask.

Det kan gjøres. Hvad er det som kan gjøres sier du. Jo at fordoble abonnent listen paa "Hylden." Nei nu farer Redaktøren med drømme. Vent lit for du sier at man gaar i drømme. Sæt at hver av dem som nu holder bladet fik en ny abonnent saa blev det dobbelt saa mange som nu. Eller la os si at halvdelen av dem som nu holder bladet fik 2 abonnenter hver vilde det ogsaa bli dobbelt saa mange som nu. Der er de prestekald hvor svert faa holder bladet. Det vil gaa an at fordoble det ja mer end det om nogen i hver menighet tar fat. Altsaa det kan gjøres.

Men hvorfor? Jo venner det behøves skal Hylden fylde den plads det oprindeligt var tænkt det skulde fylde. Der trænges et større blad paa 8 sider. Læg vel merke til at de extra 4 sider vil koste bare det halve ab hvad de fire sider som vi nu har koster. Altsaa fire sider til vil koste bare \$9.00 extra for hvert nummer. Ta fat nu straks saa det tilstundende Distrikt mote kan se om det finansielt gaar an at fordoble bladet. Nu er tiden. —U.

Den 8de januar døde Carl Erik Westrom i en alder av 73 aar. Dødsarsaken var "kræft." Han var født i Sverige. Kom til Chicago i 20 aars alderen. Tok op homestead i N. D. der blev han gift med Barnelia Wang. 1910 flyttet han til Canada og tok op homestead i Leinan distriktet. Overlevs av hustru og en søn Alben. I det senere aarene har han boet i Swift Current. Medens han var saapas stærk saa kom han til vores gudstjenester. Han var intresert i ordet. Hustruen læste ordet for ham. Presten sang til ham og da takket han for det og var glad for at faa høre til det sidste. Velsignet være mindet. —G.

MENNESKEMENINGER

J. O. Reitan.

Det er vel hvert menneskes ret at ha en mening om de forskjellige ting vi har med og gjøre her i livet. Alle mennesker burde ialfald vite forskjellen paa ret og galt. Det skulde vel ikke være formeget at vente at et menneske som for eksempel er klar i sin tankegang angaaende forretning, lov, politik osv. skulde forstaa sig paa ret og galt med hensyn til aandelige ting. Men 1 Kor. 2, 14 fortæller os, at det naturlige menneske fatter ikke de ting som hører Guds Aand til osv. Dette er vistnok vanskelig for mange at indrømme. Og da der er saa mange forskjellige slags aandelighet, saa stemmer ikke altid de aandelige overens. Men ikke desto mindre har de vel ret til at ha en mening om aandelige ting selv om ikke andre, med aandelige forstand, kan være enig med dem. Men der burde være enighet i grunnsyn selv om detaljerne ikke alltid harmonerer.

Vi merker det eiendommelige ved mange av os, at dersom ikke andre stemmer overens med os, saa blir vi straks uvenner med dem. Det maa vel ha sin grund deri, at vi er saa sikre paa at vi har ret, at andre som

ikke stemmer overens med os selvfølgelig maa ta feil.

Vi har lagt merke til, at mænd i Norge kan være av delte meninger, og forfegte disse meninger offentlig mot hverandre, og endda være intime venner. Disse maa ha faat naade til at bli løftet op paa et høiere niva end det vi almindelig finder at være tilfældet. Er det ikke saa, at de gjengse meninger, og de som stemmer overens med dem er anerkjendt? Denne anerkjendelse avgjøres ikke ifølge begavelse, kundskap, arbeidsdygtighet eller fortrin paa det aandelige omraade, men simpelthen som følge av, at de stemmer overens med det de andre mener. Dersom de derimot sætter frem en mening i motsætning til den majoriteten har som sin, blir de straks betragtet med mistanke selv om den mening de forfægter er bygget paa dyp og grundig erfaring, og venneforholdet er ikke mere.

Det som skulde avgjøre i slike tilfælde er Guds Ords klare grunnsætninger. Men er vi altid istand til at forstaa alt i ordet selv om vi mener, at vi har studeret og vor forstand har befattet sig med dype grublerier om Gud og hans ord. Gud og hans sandhet er da vel langt mer end vi kan forstaa. Gud er da mer en teori; han er et levende væsen vi kan erfare, ikke ved spekulasjon og teori-sering, men ved tro endog paa det i hans ord som vi slet ikke kan forstaa.

Som vi vet, anter de reformerte ikke vor anskuelse om daapen og nadverden. De tror ikke at "daapen frelser os," men betrakter disse naademidler kun som tegn og symboler. De paastaar bestemt at der ikke er nogen gjenfødelse i daapen, og at brødet og vinen i nadverden er bare tegn paa Jesu legeme og blod. Vi lutheranere argumenterer ikke det spøragsmaal, men antar hvad Guds ord sier, uten at forstaa hvad Gud foretar sig med barn som bringes til ham i daapen.

Men om ikke længe ytrer der sig delte meninger om hvorvidt det døpte barn er et Guds barn eller ei. Nogle paastaar at naar vi engang er døpt, saa er vi født paa ny og at der ikke kan være mer end een aandelig fødsel og derfor maa vedkommende dømte menneske være et Guds barn. De som har en anden mening blir da deres uvenner, fordi de kan frem-lægge klare og indlysende grunde for at et døpt menneske kan falde ut av sin daaps naade paagrund av synd og dø i overtrædelse og synder.

Disse bygger sin mening paa oplevet erfaring paa det nemlig, at det øieblik et menneske falder i synd, vedblir i synden uten at tillate Guds Aand at bringe, hverken erkjendelse eller bekjendelse av synden som synd, det øieblik blev vedkommende av-skaaret fra Guds naade og døde i overtrædelse og synder. Fra en side seet kan det vel sies, at et saadant menneske er et Guds barn, det er ialfald en Guds skapning, men bærneret hos Gud som medarving med Kristus har det ikke, og døde det i den stilling vilde det gaa fortapt, ifølge egne utsagn efter omvendelsen.

Faar derimot Guds Aand bringe et saadant menneske til syndserkjendelse, saa det selv blir klar over at det er fortapt, og blir enig med Gud i, at synden og syndens følger er selvforskyldt, og begynder at rope til Gud om naade og frelse for Jesu skyld, da vil Gud la barmhjertighet vederfares det, og paagrund av Jesu forsoning omskape det til et nyt menneske, en ny aandelig organisme med sig selv, slik som det engang var tvættet i daapens vand "ren og retfærdig himmelen værdig" osv.

De som ikke tror paa daapen som gjenfødsels middel men tror paa omvendelsen — naar den er grundig nok — som gjort gjerning, mener, at naar man engang er omvendt er man for bestandig færdig med det. Disse appellerer meget til menneskers vilje for omvendelsen; de søker vistnok oprigtig at faa folk til at gi op sin motstandskraft og komme til Jesus med sin synd for at bli frelst, men glemmer straks at samme menneske er gjenstand for fristende og forførende aandsmagter som let nok kan dra det tilbake under syndens herredømme. De glemmer at et omvendt menneske fremdeles har den gamle Adams natur uforandret i sig

MINDE - GAVE

til

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Med henblik paa og til minde om det betydningsfulde arbeide som blev utført, for vor Lutherske Kirke i Canada og særlig for Outlook College, ved avdøde Konsul P. M. Henriks og Oskar C. Berg, oprettes der et "Minde-Fond" til hjælp for Bibelskolen i Outlook, Sask.

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Oluf Leknes 80c; Erik Leknes 50c; Gunder Leknes 50c; Thorvald Leknes 50c; Ed. Sorteberg 50c; Anders Skrindo 50c; Claus Clauson 50c; John Berg 25c; Erik Thone 25c; George Leknes 25c; Christ Orpen 25c.

Tilsammen fra St. Olaf
Menighet \$4.80
Tilsammen fra Bulyea kaldet \$30.30

Total mottat til
"Mine-Fondet" \$45.30

G. J. Ostrem, kasserer.

O. A. VOLDENG
Photographer

Portraits and Amateur
Finishing

PRINCE ALBERT, SASK.

GREETINGS with Psalm 43:3

From the Business Manager of
HYRDEN - THE SHEPHERD

Will you send me your subscription to our paper at once? You need it — It needs you!

Josef B. Haave,
Luther Seminary,
Saskatoon, Sask.

Please credit me with.....
years' subscription to Hylden (The Shepherd) at 50c per year.

Name

Address

igjen, og saa sa han lidt brydd og hakkende: — Huser du for i tia, Gurine, saan stas det var da predikantene skulle komme. Vi sendte bud bare vi hørte at de var i vente, og sa at vi ville ha ham. Og da hadde vi fem smaa. Men du sveiset snart op for predikanten du — hø, hø. Det var en saar klang i den matte latteren. Det rykte til i kroppen paa Gurine. Hun blev lidt rød, men boide sig dy-pere over hoserne.

— Det er blitt saa mange av dem nu. En blir lei av at ha fremmede bestandig. Jeg synes jeg trenger at ha det lidt roligere paa mine gamle dage, men du synes vist ikke det du. Du som kan sitte sammen med predikantene i stua og prate. Det er jeg som har strevet.

— Hm. Aa, det er da tre kvindfolk av dere da. Det kom spakt.

Hun slo om: — Ja, la ham komme da. Det er jo du som bestemmer. Vi kan saamen godt ta'n. Men aafer kan ikke Grorudfolkene ogsaa ta imot, sier jeg. Det passer bedre for dem, det er saa lenge sia de har hat noen.

— Ja, ja, ja, nikked Tobias. Han ruslet ut.

Paa Grorud sat Ole og Irene og spiste. Konen stelte med de smaa, og tok selv en bit indiblandt. Saa saa hun paa manden sin og sa: — Det kommer vist en predikant igjen, men jeg vil helst slippe at ha ham denne gangen. — Han nikked.

— Sandmo kan vel ta ham denne gangen. Det er da ikke riktig at en familie skal ha det bandet paa sig bestandig.

— Nei. Jeg har nok at gjøre som jeg har det. Hun tok sig en sup kaffe.

(Fortsættes.)

Et stort talent gjør en mand berømt; store fortjenester skaffer ærbødighet, megen viden agtelse, men vanlig medfølelse for hans medmennesker sikrer ham kjærlighet og hengivenhet.

SAA KAN DET GAA.

En leseverdige historie om husrum, hjerterum og en reisende emissær.

Av Harald Stene Dehlin.
(Vidnesbyrd fra Broderkredsen).

Det var om predikanten som skulde komme, de snakket. Tobias Sandmo stod der borte ved vinduet med henderne paa ryggen og saa eftertenksom ut i graaværet. Gurine, konen hans, stoppet hoser, og det lille runde ansiktet var snurpet i hundre rynker, hun sat og smaagrinte i et trek.

— Aaffer skal vi ha predikanten bestandig, kan ikke Grorud'n ta'n, han har ikke hat'n paa lenge. Vi er fem voksne, og kaffen og sukkeret strekker ikke til. — Tobias snudde skraaen i munden og brummet lidt borte ved vinduet.

— Mja. Det blir kanskje lite med kaffe og sukker. Han Grorud kan vist bedre ta'n. De har to mindre-aarige. Det blev stille. Han kremtet

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

SHEPHERD

I AM THE GOOD SHEPHERD. John 10, 11.

He that believeth on him is not judged; he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

Winnipeg, Manitoba, First Nr. in February, 1940

INDIFFERENCE TO TRUTH

2 Tim. 2:25, 26.

"If God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

There is abroad in our time a pestilential malady which threatens to destroy many a spiritual life. It seems to be in the very air we breathe. It can be compared to carbon monoxide gas, which is odorless and colorless, but which nevertheless brings death to one who breathes very much of it. This spiritual malady is broadcast from pulpits and over the radio; it is proclaimed through the written word; it is upheld in conversations. Its very popularity makes it all the more insidious and dangerous.

The malady referred to is that of indifference to Scriptural truth. Examples could be multiplied that show how general this error has become, but only three such examples are given. A pastor seeks to ascertain why a child has been absent several times from Sunday School; he learns that the child is now in a non-Lutheran Sunday School. The mother defends the action by saying, "All Sunday Schools teach the same; even though they did not, it would make no difference."

A Lutheran pastor emphasizes to a clergyman of another denomination his conviction that definite doctrines are important. The latter sarcastically asks, "Don't you Lutherans get tired of carrying a chip on your shoulders?"

A religious movement, very popular for the present, is silent about the blood-atonement of Christ. In response to questions as to the reason for the silence, leaders answer that they want to get away from old theological terms.

It is too bad that John the Baptist was thinking of old, out-of-date theological terms when he exclaimed, "Behold the Lamb of God that taketh away the sin of the world." But he has good company. The apostle John wrote, "The blood of Jesus His Son cleanseth us from all sin." Paul wrote of our redemption through His blood. In the letter to the Hebrews is the declaration, "Without shedding of blood is no remission."

We, too, will remain in their company and again this Lenten season go in spirit to Golgotha where we shall see the Lamb of God lay down His life for the sins of the world. For us this is an important part of what we believe.

Let us remember that it is important to hold to all the truths of Scripture. How important this is Paul made plain in his letter to the Galatians: "Though we, or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be accursed."

According to our text, the reason for this indifference to truth is that men have been taken captive by the devil. Since he is the father of lies, naturally he will keep his captives from believing the truth.

The way of escape from this captivity is "repentance to the acknowledging of the truth." To deny the truths of Scripture is to be unrepentant. One who is repentant acknowledges the truths of Scripture. The unrepentant person refuse to believe that he is a lost sinner. As one person protested, "It seems a shame to tell fine, respectable, honorable citizens and church members that they need to repent." Yet it is Scripture that says they need to repent. Those who do repent come to realize clearly the truth of Scripture's statement that they are lost sinners.

But by God's grace they also come to acknowledge the truth that Christ Jesus came into the world to save sinners. By God's truth they are freed from the captivity of Satan

and are enabled to walk in the light of the Gospel of Christ. The truth has made them free.

Let us hold fast to the Word of truth. Then shall we escape the corrupting power of the spiritual malady of indifference to truth.

—G. O. Evenson.

LUTHER THEOLOGICAL SEMINARY

Address given at the Installation Service, December 13, 1939.

(Continued.)

Fortunately for our Church a solution was ready at hand. By entering into a cooperative arrangement with the Lutheran College and Seminary, Saskatoon, our Church could provide effectively for the training of its future ministry in Canada, and that in accordance with reasonably high educational standards and at a moderate cost. A combined faculty, together with the very creditable library and other facilities at the Lutheran College and Seminary, and the advantages afforded by affiliation with the University, gave promise of a satisfactory solution of our seminary problem. We trust that the effectuating of this arrangement will not only result in advantages for our Church, but that we in turn will be making a substantial contribution, so that the cooperation will prove mutually advantageous. Perhaps it should be stated, for the benefit of those who may not be informed, that this is not the merging of two institutions into one, but the cooperation of two institutions, which in their class room work and in their relation to the University function essentially as one institution, but other wise each retains its own identity and remains responsible to its own Church.

Though I was convinced of the need of this Seminary, and though the possibility of establishing it apparently was solved, there yet remained other questions to be answered before I could come to an affirmative decision in regard to the call that had been extended to me.

While serving as President of the Norwegian Lutheran Church of Canada during the years 1936 and 1937 I had had something to do with initiating the seminary project. Because of this I felt personally, for reasons which seemed weighty to me, that it would have been better if someone else had been chosen for this responsible position.

Naturally the question of my qualifications for the position also asserted itself. However, I came to the conclusion that others should be permitted to decide this matter, partly because a man is ordinarily not the best or most impartial judge of his own capacities, but mainly because it is the responsibility of those who nominate and elect to judge of the qualifications that are involved. Also, it is my conviction that in the determining of the special field in which we are to work in the Church, we should as far as possible yield to the judgment of the responsible leadership of the Church.

Notwithstanding these considerations, however, the thought of the very solemn responsibility of training young men for the gospel ministry caused me to pause and ponder the matter very seriously and prayerfully. To have so large a part in the training of the future ministry of our Church in Canada is a responsibility of such far-reaching implications, burdened with spiritual consequences for so many souls for time and for eternity, that none who considered the matter conscientiously could undertake the task except under the conviction that it was the will of God that he should do so. As this conviction grew upon me it became the answer to numerous other questions that arose, and also served to overrule a number of considerations of a more personal nature which

had seemed to have considerable weight.

Because I was given to believe that the Lord's will for me was expressed through this call of the Church, I accepted the assignment. When the decision was once made, I found that I could enter upon the work with joy. And now it appeals to me very strongly. The Lord has graciously directed to our Seminary a group of consecrated young men with whom it is a joy to work. And in this connection I wish to add that the fine Christian courtesy and consideration shown us by both the administration and the teachers and students of the Lutheran College and Seminary have been very gratifying.

The Church has the right to require and to know that its teachers, especially those serving in its theological seminaries, are completely in accord with its confessional position. On such an occasion as this, therefore, a clear and perfectly frank confession of faith is in order. This I gladly give, not only because it is expected of me, but because I feel that it is necessarily involved in the acceptance of so grave a responsibility in the Church.

Without any mental reservation I can say that, not primarily because of the circumstances of my birth and education within the Lutheran Church, but from personal conviction resulting from careful study and mature deliberation, I have become thoroughly convinced of the soundness and truth of the doctrinal position of the Lutheran Church as given in its symbols. My intellectual convictions are completely in accord with the teachings of my Church in regard to the three basic principles: the Word alone, Grace alone, and Faith alone.

It is my profound conviction that the sole authority of the revealed Word of God in all matters of faith and practice provides the only secure foundation, not only for theology as such, but for the unity and effectiveness of the Church. Not the Word as judged and modified by human reason, but the revealed Word as given by God, interpreted by itself, and accepted by God-given faith. Also that the Word, so interpreted and so received, results inevitably in the Lutheran conception of the Sacraments.

The doctrine of the grace of God for sinners, as derived from Scripture, centers in the deity of Jesus Christ and His atonement. These are basic facts of revelation, which reach infinitely beyond our intellectual comprehension. But they effectively meet our deepest need, and are to be accepted in humble faith and adoration.

By the principle of faith alone we mean that we are saved solely by the unmerited grace of God in Christ, through faith as the receptive organ of the soul, and that even faith itself is a gift of grace. In the words of the Apostle Paul: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." (Eph. 2, 8—9) We realize how profoundly important it is to clearly apprehend and maintain this principle, lest the Gospel of the unmerited grace of God for helpless and unworthy sinners be confused and nullified by human wisdom and pride.

We recognize, moreover, that a confession of faith involves something more than a statement of one's intellectual convictions. This something more is very personal, and more difficult to give expression to, because we realize how far we come short in our attainment of it. The Church desires to be assured, not only that its theological professors have intellectual insights and convictions that conform to the doctrines of the Church, but that they have peace with God in a good conscience and are living their daily lives in personal fellowship with the Lord

Jesus Christ. Can I meet this expectation of the Church with assurance? In answering this question I feel keenly the solemn necessity of being truthful. It would be a terrible sin to stand before the Church on such an occasion as this and tell a lie about this most sacred matter. Dare I answer affirmatively?

As I look into my heart and back over my life I see so many things that humble, so many things that I wish were otherwise. But as I ponder these facts, and my answer to this vital question of the Church, the scriptural doctrine of salvation by grace alone has brought renewed comfort to my heart. Theological professors, too, may and must be saved by grace alone, not once for all, but day by day. And they share with the humblest members of the Church the privilege of living their daily lives in that grace of God in Christ, which meets and satisfies their deepest need. As I search my own heart I find here the basic reality of my faith. As the doctrines of the Church center in Christ and His redemption, so my personal faith rests in Him. Apart from Him life would be colorless, meaningless, hopeless. Faith in Him and fellowship with Him gives to life its true meaning and its eternal hope. The deepest desire of my heart is to know Him better and to serve Him more faithfully during the time that may yet be allotted to me.

Because the task assigned to me requires not only teaching but also the exercise of an administrative function, it seems in order to say just a few words about some of the principles which we intend to observe in the conduct of the Seminary. A fundamental point of view is that this Seminary belongs to the Church. As servants of the Church we shall always seek to know and to carry out its purposes.

In regard to the admission of students we intend to set as high a standard as the objectives of the Seminary require. The Church has specified certain scholastic requirements. We believe these to be important in themselves, and imperative because of the expressed will of the Church. But we shall also be very much concerned otherwise about the record, character and ability of the young men admitted as students. The gospel ministry requires men of substantial character and ability. The Lord's service requires the best. But this is attained only by the grace of regeneration and sanctification. Therefore, while we stress strongly the importance of moral character, ability and the required educational attainments, what we primarily desire is that they be regenerate children of God, young men who know in whom they believe and who have attained to some measure of maturity Christian experience and understanding. We will look to our congregations and to our Christian homes for such men. But especially will we pray the Lord of the harvest to send forth such men. And we trust that our pastors and congregations will unite with us in this prayer.

With regard to the instructional work we realize that the Church would have us maintain a high standard of scholarship. Men who are preparing for the gospel ministry should acquire extensive and thorough knowledge of revealed truth. They should become so familiar with the Bible that they can use it effectively for its intended purposes. They should acquire thorough knowledge of church history, and particularly familiarize themselves with the history of the Lutheran Church, as well as its principles and working methods. Not only theoretical knowledge but practical effectiveness must be sought. To this end we must stress scholarship and the attainment of the practical skills and aptitudes needed in the ministry, all of which will demand hard work of both teachers and students.

(To be concluded.)

WOMEN'S MISSIONARY FEDERATION

MRS. I. O. THVEDT, Editor — LANGHAM, SASK.

A Greeting

to the Women's Mission Federation members, especially the members in Yorkton circuit.

Peace and Joy in Jesus name.

We have again been granted entrance into a New Year, having already taken a pace as we might say into the year 1940.

We should thank God for this grace, should thank Him for not cutting us off and casting us away for our sins, and shortcomings, petitioning the Lord for continued mercy, and blessings for each day allotted us.

In all humbleness of spirit glorify our Savior the Lord Jesus Christ in all thoughts, words, and deeds.

"He must increase, but I must decrease."

Listen to that voice within as we follow Jesus winding His way to Calvary, let us with humble and contrite heart confess it was for our sins, yours and mine, He was nailed to the Cross. It was for us, you and me, He so victoriously cried "It is finished."

With heartfelt thankfulness for the privilege of being members of His Body the Church, fully yielding to the guidance of the Holy Spirit, let us in love and obedience received at the foot of the Cross remember the activities of the Church in our prayers, and with lenten offerings.

"Stricken, smitten, and afflicted,

See Him dying on the tree!

'Tis the Christ by man rejected!

Yes, my soul, 'tis He, 'tis He.

Lamb of God for sinners wounded!

Sacrifice to cancel guilt!

None shall ever be confounded

Who on Thee their hope have built."

Yours in His service,

(Mrs. F. M.) Mabel Aasheim,
Atwater, Sask.

1544 Fulham St., St. Paul, Minn.

Dear Editor,

Am enclosing excerpts from my husband's most recent letter, which reached me Jan. 5th and which I should like to share with you and the readers of "Hyrden." It is our prayer that it may honor and glorify our blessed Savior.

I also wish to take this opportunity to express my appreciation for "Hyrden." I look forward to its coming. After reading it, I send it on to Mr. Anderson.

May I also take this opportunity to express a personal greetings to the many friends throughout Canada District? My good resolution to send many letters has not materialized but you are often remembered. A hearty thank you to all who have remembered us with Christmas or other greetings and gifts.

It is a joy to hear of the work at the two Bibel Schools and the Seminary in Saskatoon. We pray that the Lord will richly bless the work, the self-sacrificing instructors and the students at each of these institutions. We also pray for His rich blessing on every pastor and Christian worker throughout the District. Let us all continue to pray for a mighty outpouring of the Holy Spirit on our people.

Yours in His glad service,

Adelia Anderson (Mrs. P. I.)

Going on to Chen Chia Ho, we arrived about noon and were heartily welcomed by Mr. Wang, the evangelist. He, too, is an earnest spiritual-minded man with whom I enjoy happy fellowship in the Lord. Mrs. Wei, (the Bible woman who came with us), lives here and will stay on. She is a fine woman and really concerned about souls.

After dinner I went calling on the Christians. Was happy to find so many church members living near the chapel and so many homes where all were baptized. And happiest of all to discover among them earnest, intelligent, praying Christians, not a few. That very first evening, cold and dark as it was, the chapel was almost filled. The Lord gave me I. Thes. 1 as my message.

There was a responsive spirit which made speaking easy. Many of the Christians here are praying Christians—they pray in the chapel and they pray at home. And how they sing! That is something unique. Men, women and children all sing and are able to carry the tune, too. The evangelist is an unusually gifted singer and has taught and inspired his people to sing. They sing many songs from memory. Truly the Lord is working in many hearts throughout this countryside. Forty five were baptized here last winter which brings the membership up around two hundred.

Had a talk with a young man who, to-

gether with his wife and two small children were baptized last winter. Both are earnest Christians. Told me how they had become interested in the gospel only a year ago this summer. His wife, on a visit somewhere, had come in touch with Christians, and had been impressed by the teachings they believed in and by their speech and conduct. Coming home, she told her husband about it and expressed a longing to know more. Thus his interest became aroused also and they both sought an early opportunity to hear more about the gospel at the chapel in Chen Chia. He said: "from the very beginning, it had a good taste, so we both kept on coming and soon enrolled in the Catechumen Class. The Lord opened to us His Word and saved us."

He told how his mother had suffered from a long illness, a constant cough, and general physical weakness. They had previously been very diligent in their idol worship, bringing sacrifices, making vows, fasting etc. without help. After he became a Christian, he began urging his mother to believe in Jesus. Finally she said, "Well, if your God will heal my sickness, I'll promise to become an inquirer." Forthwith he took God at His Word, and in simple child-like faith pleaded with Him to heal his mother, that she, too, might believe and be saved. Before very long the cough disappeared. She regained strength and true to her promise she began coming to the services and has kept on coming. She walks nearly two miles to get here, and old as she is appears to be making progress.

It was a real joy to meet and talk to this young man, so humble and so earnest, so sure of his relation to the Lord, so eager to learn, so warm-hearted in his prayers and testimonies.

Yesterday I had an interesting experience. On invitation from Christians, I rode 20 li (nearly seven miles) into the country to conduct a service in the home of a widow who only last summer heard the gospel for the first time, preached by the young singing evangelist of whom I have earlier written you. It wasn't long before she began to see light, turned from idols to the true and living God, and is now preparing for baptism. She has now given her service over to the service of the Lord, and her home has become a gathering place for Christians. The evangelist who began the work there, is still in charge of the flock, preaching and teaching. There we met for service. Many came, some church members, inquirers and others. The place was beautifully prepared with posters on the wall, evergreens, flags etc. It was a real inspiration to face that crowd and know that there were some souls present, only a few months removed from heathenism and idolatry, now praising God for salvation, and others eagerly seeking the true and living God.

Present with us was the young evangelist, rejoicing in the Lord and singing his Gospel songs with all the abundance of a soul who finds his only joy in the Lord and His service. He told me how he had been bitterly persecuted when he first came there and every door seemed closed. Some of the villagers even went so far as to take his glasses and his bedding, hoping either that he would get cold feet and leave or that he would do what most heathen do under such circumstances, curse and threat. But he did nothing except pray!

A Mrs. Li, baptized by Rev. Gröli, told me that her home was partially destroyed by bombs last spring. No one was hurt but she had a miraculous escape from injury and death. Sixty one years old she walked nearly seven miles, prayed and testified with much earnestness at the service. She is another trophy of grace, Miss Groseth's trophy, a living witness for Jesus. She told me something of the Lord's dealings with her. Her face beamed with joy and praise as she told it. Converted thirteen years ago, at the age of forty-eight during a reading course conducted by Miss Groseth at Swang Kou. Gloriously saved from opium, gambling and many other sins at a time when she faced bankruptcy in her business. Hounded by creditors, she attempted to commit suicide three times, but failed. When the Lord changed her heart, everything changed. Her sons, daughters and daughter-in-law became Christians; her business prospered; the sons were sent away to school and now the youngest wants to prepare for the ministry. What a glad, courageous, energetic, active believer she is! I felt humbled and rebuked in her presence and I coveted her gladness, freedom and grace.

(To be continued.)

YOUNG PEOPLE'S LUTHER LEAGUE

Rev. A. M. VINGE, Editor — RYLEY, ALTA.

Meditation

Him that cometh to me I will in no wise cast out. John 6: 37.

The door leading into the kingdom of God is here thrown so wide open for us that it is impossible for anyone to say that he cannot enter. The only requirement is to come. Not a word is said about how one is to come, or how one is to be when he comes. He assures us that we shall not be turned away when we do come.

It is positively thrilling to see how simple a matter it is to be saved. When one has found the way, and knows how simple it is, he marvels that others do not see it too.

It was on a Sunday when there was preaching in the church. The church door stood open, and by chance a bird flew in. When the bird in terror flew from window to window and perched on chandelier and posts, people said to each other: "How strange that it does not see the door!" At last the bird fell to the floor, tired and weary of wing. Then it saw the open door and flew out.

Among us humans there are many such "birds" who race from pillar to post to find liberty and salvation, and find nothing. You tired bird! The door is wide open. Listen! "Him that cometh unto me I will in no wise cast out." That is the open door.

Just come to Him and you are saved and free. "I will give unto him that is athirst of the fountain of the water of life freely." Rev. 21:6.

Do you not feel dear brother,
His Spirit is striving within?
Oh why not accept His salvation,
And throw off your burden of sin.

Why do you wait, dear brother?
The harvest is passing away;
Your Saviour is waiting to bless you
There's danger and death in delay.

(From Thy Kingdom Come,
by Ludvig Hope).

Comments

This New Year is full of possibilities. Surely it is a year filled with anxiety for many. How we as Luther Leaguers ought to thank God for the blessings He has given us. Let us all do all we can, that by His Grace, many may learn to know Him as their personal Saviour this coming year.

By the time this number of Hyrden reaches our leaguers the 1939 budget will be in. We are at present short of what we raised in 1938 but there are leagues sending in contributions this month and marking them "Project 1939." Thus we hope that the total for 1939 might equal or exceed that of 1938.

It is interesting to note that in our new Better Leagues the Faith in Action program of our church has a place. We hope that all Luther League locals make use of the fine helps afforded in the Better Leagues, and also that the locals participate in the Faith in Action program of the church so that Christian lives may be deepened and strengthened.

Again at the beginning of this New Year may we ask for contributions to this page. Surely there are many things of importance to report from our many leagues. Only a few send in any reports. This page is open for material that will be of interest and blessing to the Young People. Send it along, please.

It is well to be early in getting contributions from the locals to the International Project. Some Circuits strive for 100% contribution and as soon as the final figures are available, we shall know how many circuits have succeeded in this.

The Missionary

Every leaguer should be interested in Foreign Missions. In many leagues there is a scarcity of good reading matter. We repeat again as we have before through these columns that it would be a fine investment for every league to subscribe for the Missionary. The Missionary is a Foreign Mission Magazine edited by Rev. A. S. Burgess. This magazine costs only \$1.00 a year and this year it is enlarged by eight pages. There are many fine short articles of interest and would be well adapted to "fill in" in many a program. Let this fine magazine come regularly to your league. Send your subscription to *The Missionary*, 425 South Fourth Street, Minneapolis, Minn. — V.

Canada District Luther Leaguers

please note the following as selections for Choral Union Concert, Calgary, July 11—14, 1940.

No. 212: "Break Forth, O Beauteous Heavenly Light" — Bach.

No. 363: "Now Is Come Our Salvation" — Dagnes.

No. 3: "To Thee O Lord Do I Lift Up My Soul". — Kalinnkoff.

No. 9: "The Lord is a Mighty God." — Mendelssohn.

No. 103. "O Bread of Life from Heaven." — Isaac.

No. 145. "Temple Eternal". — Christian-son.

From Concordia — Nos. 217, 163, and 180.

Music may be ordered from the undersigned. In order that we may obtain all copies at once and avoid having an oversupply, please mail your order before March 15. Greetings from Col. 3: 16.

Janet Ivesdal, (sec.-treas.)
Birch Hills, Sask.

A GREAT WORK

Lester A. Pierson

"Do you ever feel lonely?" someone asked the lighthouse keeper on a wild and far out-point at sea. "No!" said the keeper, "Not since I saved a man."

Our work in the kingdom will never become drab and uninteresting when we know that millions of lives and souls are waiting to be saved. They are looking to the Church of Jesus Christ for help and salvation.

Take another look at the tremendous program of our church in Christian Education, Home Missions, Foreign Missions, and Pensions. When we see so much good work that remains to be done in these institutions and fields, we respond individually with Paul when he says: "I am a debtor." I will work while it is day.

Pennies Will Help!

About 100,000 Master Penny Containers will be distributed in our church on Ash Wednesday, February 7, and collected on Good Friday or Easter Sunday, March 22 or 24.

Think of the possibilities! A 100 per cent participation by all of our members and friends would bring almost unbelievable results. Could it not be true this year that all would use the system adopted by our church for the holy Lenten season when our hearts and minds are turned toward Calvary once more? This is the time for the Penny-A-Meal campaign.

With the 528,377 members giving a Penny-A-Meal during Lent, the net daily income would be \$15,851.31. Multiply this amount by the 47 days from Ash Wednesday until Easter Sunday, and the amazing total for our budget would be \$745,011.57. This would amount to 74.1 per cent of all that we need for all of our synodical work for 1940. The encouraging fact would be that such a goal could be reached in the first two months of a new church year. Wouldn't that be a splendid answer to the question: "What have I given to Thee?"

All Together!

In order to bring in the encouraging amount of 74.1 per cent of the Budget by Easter, it is essential that a container be delivered to every home on Ash Wednesday, and collected by Easter. A well prepared and publicized plan for distribution and collection of the cans will bring in about four times as much as a hit and miss method, or no plan at all. When people are asked to help themselves to a container in the rear of the church some Sunday, and to bring them back sometime in Lent, the results will always be most disappointing. But we look for wonderful results because, "the God of heaven will prosper us," and our members and friends are wonderfully loyal.

(To be concluded.)